The Spiritual Age.

DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM.

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Spiritual Philosophy.

For the Spiritual Age.

VENTILATION OF ANCIENT SPIRITUALISM

BY A FAN THAT HAS THOROUGHLY PURGED THE FLOOR.

No. 1.

This work has been most beautifully done by Mrs. L. MARIA CHILD, in her "Progress of Religious Ideas through Successive Ages." Beginning on the farthest step down in the ages, she traces the "Word" from the Indus to the Nile, thence to Greece and Rome, leaving an off-shoot or participle for the Jews by the way of the wilderness and the Dead Sea. Through all the ages she finds the "Word" studiously hidden from the people. Shrouded in mystery of emblems and symbols, it was sacrilege to reveal it. Even our biblical Serpent ante-dates the Garden of Eden by a countless time in India, before Moses, skilled in secret lore, made his acquaintance in Egypt, or Eve dallied with him in Paradise. In one of his phases he symbolized immortal life, probably from casting his skin and his resurrection therefrom,—now an emblem of this, now of that, till his trail in the "Word" has been lost for some thousands of years, though he still culminates around our barbers' poles, and appears the buggaboo Satan in our dark churches.

Mrs. Child finds the original of our story of Noah in the Hindoo Sacred Scriptures. Shem, Ham and Japhet are there; Sherma, Charma and Jyapeti. The Hindoo Noah gets drunk—Charma laughs at him; then the father curses him saying, "Thou shalt be the servant of servants." What a heresy this is to be found outside the "pasteboard barriers of the Bible," by which our divines have augerized that this curse was meant for our slaves in this 19th century of Jesus, who, in fullness and beauty of heart declared, "Inasmuch as ye do it unto the least of these, ye do it unto me"!

Mrs. Child well observes that "a transition state, when society is preparing to cast its old skin, is unpleasant and difficult for timid and reverential temperaments. Sacred laws, appropriate to one age, do not supply the wants of another age. They become inconvenient or impossible of application when progressive centuries have introduced manifold changes."

We see with what pertinacity our old fogies cling to the past, and resist the advent of the new unfolding. In old time, as now, there was the same charge by stultified minds of Evil Spirits being the only source of each new heavenly influx; and only through much tribulation does enslaved mentality work itself clear of the meshes of the priesthood.

But there were great truths under all the old religions, though "carefully kept secret from the people, while high spiritual allegories and profound metaphysical inquiries were concealed behind the veil."

Oracles were frequently delivered by women as the spirit gave them utterance, the same as by our trance-mediums or otherwise gifted, as in our manifestations of to-day. St. Paul put a veto on these gifts to women, and the exclusion is manifest in our dreary masculine churches. But "the daughter of Sesostris is said to have been so skilled in divination, that she foretold to her father his future brilliant success. The monarch, being himself a priest, had access to all their secret sciences; nevertheless, his conduct on important occasions was much influenced by her predictions. Her prophesies were noted and respected in the temple itself."

"The end of all the Egyptian rites and mysteries was the knowledge of that First God, who is the Lord of all things, to be discerned only by the mind. Their theology had two meanings—the one holy and symbolical, the other vulgar and literal; consequently, the figures of animals which they had in their temples, and which they seemed to adore, were only so many hieroglyphics to represent the divine attributes."

The Most Holy Trinity is found throughout all antiquity. "Three was a mystical and significant number, consisting of the masculine principle of the universe, the feminine principle, and the offspring, or result, of the two." In both India and Egypt the Serpent "was the symbol of Wisdom and Immortality. The Cross was considered an amulet of great virtue, a protection from Evil Spirits. When this Cross was twined with a Serpent it was the Emblem of Immortal Life."

Our authoress, after showing the manifestation of the spirit in India and Egypt long before the Jewish record, passes into China and Thibet, and gives the oracles of their holy men. Sadduceeism was not one of the modes of thought in the earlier days, outside the Jews. "How vast is the power of spirits!" exclaims Confucius. "An ocean of invisible Intelligences surround us everywhere."

The five books of Confucius date four hundred years before Moses, and refer continually to a religion long established at the time they were written. They speak of "a mysterious Garden, where grew a Tree bearing apples of Immortality, guarded by a winged Serpent, called a Dragon." This Tree was probably transplanted to the Garden of Eden, and Eve, when she tested the qualities of its fruit, made a capital God-send to modern theologies.

The Chinese Pentateuch, like the Mosaical, lays all the sins of this world at the door of woman. It says, "Our misery did not come from Heaven, but from a woman. She lost the human race." These and like Sacred Legends of antiquity, growing on Gentile or Jewish Trees, are made to bind the yoke on woman's neck even unto this day. While such things are wrought into the infallible Word, shall we not rejoice in the Ministry of Angels, who feed us with bread direct from Heaven, without the mold of India, Egypt, or the Dead Sea?

The Chinese, of course, have their Trinity, who is One and Three, and one of these is the "Word."

Alas for our Swedenborgian brethren! who, in their narrow exclusiveness of sect, can trace their "Word" only by the way of the Swedish Seer, who, indeed, did see many things far above the dreary waste of modern theologicaldom. But his mediumistic state so colors and transfuses all that passes through him,—he so draws upon imagination for his facts, and upon his facts for his imagination, that he needs most thorough ventilating by the modern heavenly influx. By his infallible "Word," he damns everybody who does not walk over Jordan by his very narrow bridge. By his "Word," he damns the Trinitarians amid regions of thick-ribbed ice. He sees the Unitarians in hell—Luther laughing in the spheres at his dupes on earth for their belief in justification, and Calvin making his abode with some scarlet ladies.

We find all this and much more in his "Word" called the "True Christian Religion." But in the present opening of the heavens, it is refreshing to have him among the first to return through Judge Edmonds, and thus to purge the floor of his many fantasies while a dweller in the tabernacle of clay. His "Word," without flesh, is very much better than his "Word" when he was in the flesh.

Leaving China and Thibet, Mrs. Child passes into Chaldea and Persia; and here, too, we find "the Tree of Life, which, both in Hindostan and Egypt, was believed to confer immortality on those who ate of its fruit." Here, too, we find "the Primeval Word, by which creation was produced, and every syllable it contained possessed an inherent virtue." Here, too, we find "the Mediator, who was supposed to mediate between the conflicting powers of good and evil." Here, too, we find the Serpent in other guise than when he sometimes symbolized the destruction of life, or its immortality. Here he is possessed by an evil spirit, and crawls upon his belly to tempt human beings to do likewise; and sorry we are to say that so many are thus tempted to take the downward way through gluttony, rum and tobacco, and all manner of evil courses.

The interpretation of the Jewish "Word" by Philo Judæus, cotemporary of Jesus of Nazareth, is that the Serpent symbolizes these grosser pleasures of the senses. He thinks it also "mere incurable folly" to receive the Jewish Scriptures in the literal, instead of the allegorical sense—the literal "Word" for the vulgar, and the allegorical "Word" for the wise and prudent. From this point of view all Jewishdom is symbolized or allegorized, in order that it may shine in the presence of the Platonic "Word."—*Philo Judæus in Bohn's Library.*

In the Sacred Scriptures of the Persians, it is declared that "He who sows the ground with diligence acquires a greater stock of religious merit than he could gain by ten thousand prayers in idleness." This truth is as new and as fresh now as it was 4000 years ago; but prayers in idleness are far more fashionable in this 19th century than the doing of things useful. Yet it is by work, and not by Lord! Lord! that we are to enter the Kingdom of Heaven.

In this same Holy Bible of the Persians, it is said, "Be not envious, avaricious, proud, or vain. Envy and jealousy are the works of Evil Spirits. Haughty thoughts and thirst of gold are sins."

"Be very scrupulous to observe truth in all things."

"Abstain from thy neighbor's wife. Fornication and immodest looks are sins. Avoid licentiousness, because it is one of the readiest means to give Evil Spirits power over body and soul. Strive, therefore, to keep pure in body and mind, and thus prevent Evil Spirits, who are always trying to gain possession of man. To think evil is sin."

All this, and much more of the same import, are of the most "excellent 'Word' by which souls pass the luminous and radiant bridge." This "Word," spoken by Ormuzd, through whose agency creation was produced, was called Honover, and invoked as the Great Primal Spirit.

The Persians take cheerful and benevolent views of death. To the good it is only a passage into Paradise. They seem never to have heard of infant damnation, and of other manifold damnable doctrines of modern theologies. Alas! for these benighted heathens.

Greece and Rome are next presented by Mrs. Child.

"Gay, imaginative and free, the Grecians received religious ideas from every source. Even a hearty laugh is ascribed to the genial influence of the Gods."

Hurrah for the laughing angels of Greece! They are much better than the gloomy demons of our sepulchral churches.

"In Greece the seventh day was sacred to Saturn, from time immemorial. Homer and Hesiod call it the holy day." Here, too, in Greece, we find re-creations from India, Egypt and Chaldea—Olympian Jupiter, now the Supreme Creator, now the God of Gods—and guardian angels on every hand to smooth the cheerless ways of earth. Mediums spake their oracles as the spirit gave them utterance—prophesies were fulfilled, and the manifestation of the spirit was given to every one to profit withal.

Numerous miracles are recorded in the annals of Greece and Rome. They were believed by many intelligent and learned persons, and were received as religious truth by the populace. Cicero says, "Time wears away opinions founded on fictions, but confirms the dictates of Nature; whence it is, both among us and other nations, that sacred institutions and divine worship of the Gods have been increased and refined, from time to time. This is not to be imputed to chance or folly, but to the frequent appearance of the Gods themselves. Their voices have been often heard, and they have appeared in forms so visible that he who doubts it must be hardened in stupidity or impiety."

The souls, angels or spirits were by the ancients termed Gods. Our seeing mediums see the like spiritual beings, who, when described, we know as our past familiar loved ones in the flesh; and thus do we see present time redeeming the truths of Jewish and Gentile antiquity.

Those deities who were put far away in the past, with only a seeming imaginary origin, were symbolized under present material emblems. "That which to us appears absurd in their mythological legends, they explained satisfactorily to themselves, by regarding them as allegories—a method universally employed by the human intellect when devoutly inclined to discover sacred meaning to incomprehensible traditions." Above all, was the One Unknown Being, prior to all beings, and exalted above all—the uncreated God—and the Universe his beautiful work.

Their moral doctrine was, not to do unto others what you would they should not do unto you. To speak evil of no one, not even of enemies; and whatever good you do ascribe it to the Gods. The Trinity, or Three, was a mystical number, as it had all along been through the past ages. But "there is One Universal Soul diffused through all things—eternal, invisible, unchangeable; in essence like truth, in substance resembling light; not to be represented by any image—to be comprehended only by the mind." It was moreover taught that "Man is perfected by conversing with Gods, which he can only do when he abstains from evil, and strives to resemble divine natures; second, by doing good to others, which is an imitation of the Gods; third, by leaving this mortal body."

"The noblest gifts of heaven to man are, to speak truth, and do good offices. These two things resemble the works of God."

"Strength of mind depends on sobriety, for this keeps reason unclouded by passion."

"Every man ought to act and speak with such integrity that no one would have reason to doubt his simple affirmation."

"Do what you believe to be right, whatever people think of you; despise alike their censures or their praise."

Leaving Greece and Rome, Mrs. Child takes a survey of the Celtic tribes and finds a "general resemblance between the Celtic and Hindoo religions."

Next in order stand the Jews, and in the same beautiful and impartial spirit does our just authoress measure them. Abraham is banished from Chaldea for his infidelity to the popular Gods. He then resides in the land of Canaan till a famine drives him among the Egyptians, who discover him to be a man of "very great sagacity," but rather untruthful in his word.

"Little is known concerning the religious views of Abraham, except his belief in one Supreme God. Faith in subordinate spirits is implied by the frequent mention of angels."

God is represented as saying unto Moses, "I appeared unto Abraham, unto Isaac, and unto Jacob, as Elshaddai; but by my name Jehovah was I not known unto them. Elshaddai is translated the Almighty God. From the few fragments of history which have come down to us, it is not possible to ascertain clearly what ideas of the Divine Being were entertained by these wandering patriarchs. Reverence for the supernatural, which covered ancient Hindostan with altars, filled Egypt with temples, and sent up incense from all the Grecian hills, inspired them also with faith in spiritual agencies, prompted them to offer to God the first fruits of their fields and flocks, and mingled religious observances with all the events of life. Their moral perceptions were influenced by the rudeness of the age in which they lived; and the same remark applies to the founders of all ancient nations. Hebrew records describe them as men of God; but they also tell us that they quarreled about their flocks and herds, and resorted to many tricks and falsehoods," &c., &c.

Joseph was a magician in Egypt, as is shown by "the cup whereby he divined." Moses, the adopted son of the king, was educated by the priests in all the wisdom of the Egyptians, while all knowledge was shut up from the common people. The laws of Moses are in many respects obvious copies of what he had learned in Egypt; but he infused some elevated ideas, greatly in advance of his time—ideas which dawned upon his soul by the same divine influence which in all ages and in all nations has guided every human being who has been enabled to help the world forward even one single step in its slow progress.

Thanks to Moses for this single step forward; but thanks, above all, to Mrs. Child, whose steps are so beautiful upon the mountains, where the light of all the heavens has shone upon her course. The soul thus lighted from above has no room for pride of intellect—no fragmental points of view—no special doctrines or creeds—cannot walk by the feeble fires that glimmer across their night—but must move in steps of archangelic rhythm of the more perfect day, and in symphony of the whole sweep in chords and octaves the universal scale of being.

C. B. P.

THE ANGEL-GUIDE.

There is an angel ever at my side—
A silent, viewless thing;
God gave that spirit for a guide;
And when this heart is sorely tried
And sick with suffering,
She, who was once my earthly guide,
Still comes as she was wont, and flings
Around my path her sheltering wings!
Though I should spurn her gentle prayers,
And in the field of life
Go forth, to struggle with its cares
Or sink beneath its strife;
Her drooping wings with tears all wet,
Still would she not her trust forget,
And speed away to Heaven.
Mournful and grand she stands apart,
'Till backward hies this weary heart,
To bow and be forgiven!

For when, our Father! in its dreams
The soul goes back to Thee,
And brings, from its far home, sweet gleams
Of hallowed light, till the earth seems
A sacred place to me,
My heart forgets life's dark and care,
And soft I breathe a grateful prayer
Of peace and love to Thee!
Then, then the white-winged angel-guide
Comes weeping, trembling to my side,
And mute with every joy;
I know with eyes full of glad tears
She gazeth on me now;
A gentle sadness in her smile,
But Light upon her brow!
Father! that angel comes to me
To win me home to Heaven and Thee!

An earthly star went down in night—
It was my *all* of joy!
Thou didst recall that seraph bright,
And now no holy, cheering light
Illumes my lonely way,
Save the sweet guide who comes to me
To win me home to Heaven and Thee!

THE SIX MODES OF SALVATION.

"The Five Theoretic Modes of Salvation" was the subject of a lecture recently delivered in Boston, under the auspices of the Young Men's Christian Union, by the Rev. Mr. ALGER, a Unitarian clergyman. We take the following report from the columns of the Boston *Journal*. It will be seen that the *sixth* or *true* mode, as advocated by the preacher,—namely, salvation by HARMONY—is essentially identical with the prevalent teachings of spirits and belief of Spiritualists, or, as some term it; "Harmonial Philosophy," so much misunderstood and sneered at by the Christian world. No intelligent mind will deny that such a condition of *harmony* as is described would constitute the highest conceivable state of "salvation." The only dispute is respecting the method of arriving at it. Let each reader carefully compare the diverse modes, and judge for himself which of the six is most likely to attain the end.—ED. AGE.

The lecture exhibited great fineness and thoroughness of thought. The following is a comprehensive summary of the five modes of theoretic Christian salvation considered by the speaker, together with a sketch of what he esteems to be the true or harmonious theory:

First. When, by the fall of man, all men were utterly lost and doomed to hell forever, the vicarious sufferings of Christ canceled sin, and unconditionally purchased and saved all. This was the original development of Universalism. It sprang consistently from Calvinistic grounds. It was taught by a party in the church of the first centuries; was afterwards repeatedly condemned as a heresy by Popes and by Councils, and was revived by Relly, Murray and others. We are not aware that it now has any avowed disciples.

The *second* conception is, in substance, that God, foreseeing from eternity the fall of Adam and the consequent damnation of his posterity, arbitrarily elected a portion of them to salvation, leaving the rest to their fate; and the vicarious sufferings of Christ were the only possible means of carrying that decree into effect. This is the Augustinian and Calvinistic theology, and has had a very extensive prevalence among Christians. Many church creeds still embody the doctrine, but in its original, uncompromising form, it is rapidly fading from belief. Even now few persons can be found to profess it without essential modifications, so qualifying it as to destroy its identity.

The *third* plan of delivering souls from the doom supposed to rest on them, attributes to the vicarious sufferings of Christ a conditional efficacy, depending upon personal faith. Every one who will heartily believe in the substitutional death of Christ, and trust in his atoning merits, shall thereby be saved. This was the system of Pelagius, Arminius, Luther. It prevails now in the so-called Evangelical Churches more generally than any other system.

The *fourth* received method of salvation, assuming the same premises which the three foregoing schemes assume, namely, that through the fall all men are eternally sentenced to hell, declares that, by Christ's vicarious sufferings, power is given to the Church, a priestly hierarchy, to save such as confess her authority and observe her rites. All others must continue lost. This theory early began to be constructed and broached by the Fathers. It is held by the Roman Catholic Church, and by all the consistent portion of the Episcopalian. A part of the Baptist denomination also assert the indispensableness of ritual baptism to salvation.

The *fifth* view of the problem is that no soul is lost or doomed except so far as it is personally voluntarily depraved and sinful. And even to that extent, and in that sense, it can be called lost only in the present life. Death emancipates the soul from every vestige of evil, and ushers it at once into heaven. This is distinctive modern Universalism. It is disappearing from among its recent earnest advocates, who, as a body, will undoubtedly exchange its arbitrary conceptions for more rational conclusions.

The *sixth* and final scheme of salvation teaches that by the immutable laws which the Creator has established in and over his works and creatures, a free soul may choose good or evil, truth or falsehood, love or hate, beneficence or iniquity. Just so far and just so long as it partakes of the former it is saved; as it partakes of the latter it is lost; that is, alienates and removes the favor of God, forfeits so much of the benefits of creation, and of the blessings of being. The conditions and means of repentance, reformation, regeneration, are always within its power; the future state being but the unincumbered, intensified experience of the spiritual elements of the present, under the same divine constitution and laws. This is the belief of the Unitarians and Restorationists; and it is, as we think, coincident with pure Christianity and the truth of Nature.

Said the speaker in conclusion:

Of the five theoretical modes of salvation taught in the world—Election, Faith, Works, Knowledge, Harmony—one alone is real and divine, although it contains principles taken from all the rest and blended with its own. There is no salvation by foregone *election*, for that would dethrone the moral law and deify caprice. There is no salvation by dogmatic *faith;* because faith is not a matter of will, but of evidence, not within a man's own power, and a thousand varieties of faith are necessitated among men. There is no salvation by determinate *works;* for works are measurable quantities, whose rewards and punishments are meted, and finally spent; but salvation is qualitative and infinite. There is no salvation by intellectual *knowledge;* for knowledge is sight, not being an accident, not an essence—an attribute of one faculty, not a right state and ruling force in all. The true salvation is by *harmony*—harmony of all the forces of the soul with themselves, and with all related forces beyond, harmony of the individual will with the divine will, harmony of personal action with the universal activity. What other negation of perdition is possible; what other definition and affirmation of salvation conceivable? By the Creator's fiat man is first elected to be. By the guiding stimulus of faith he is next animated to spiritual exertion. By the performance of good works he then brings his moral nature into beautiful form and attitude. By knowledge of truth he furthermore sees how to direct, govern and attune himself. And finally, by the accomplishment of all this in the organized harmony of a wise and holy soul, there results that state of being whose passive conditions constitute salvation, and whose active experience is eternal life.

A Firm Religious Belief.

I envy no quality of the mind or intellect in others, said Sir Humphrey Davy, be it genius, power, wit, or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to any other blessing; for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life even in death, and from destruction and decay calls up beauty and divinity; makes an instrument of torture and shame the ladder of ascent to paradise; and, far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blessed, the security of everlasting joys, where the sensualist and the skeptic view only gloom, decay, annihilation, and despair.

It is neither the vote nor the laying on of hands that gives men the right to preach. One's own heart is authority. If one wishes to, and can, let him, though all church courts forbid. If he cannot preach to edification, he is not authorized, though all the ministers in Christendom ordain him. Any one who has a bell in him, that, ringing, will ring with "Holiness to the Lord," is a preacher.

The Spiritual Age.

Progress is the Common Law of the Universe.

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REVIEW OF THE CHRISTIAN FREEMAN.—III.

The *Freeman's* third article opens with a preface of which the following is the substance:

"Our purpose in this number is to furnish our friends with such knowledge as shall guard them from being whirled into all the pretensions and doctrines of the sect from the mere force of wonderment. Some will witness an experiment of table-moving, invisible rapping, and the like, and not understanding how these things can be, they will take the whole, with all the accompanying utterances, as from resurrectioned spirits of course."

Whatever may be the danger to Mr. Cobb's "friends" at the outset of their investigations, from their ignorance of Pneumatic Science, we assure him that as they proceed and become enlightened Spiritualists they will cease to be so unwise. They will learn not to leap to conclusions unwarranted by facts. They will learn that "resurrectioned spirits," or those who have merely thrown off the external body, have not thereby become freed from all ignorance and imperfection; hence they will never take the utterances of such as more authoritative *per se* than those of spirits in the body. They will learn, moreover, that it is unsafe to take the opinions and conjectures of pretentious "scientific men" as established truths—a folly into which Mr. C. himself has wofully fallen, as we shall soon have occasion to see.

He proceeds to cite some cases of what he calls "merely physical phenomena, which," he affirms, "no well-informed person will ascribe to spirit-agency." They are those stated to have occurred in the presence of Angelique Cottin, in France (1846); in the family of Joseph Barron, in Woodbridge, N. Y., (1854); in the house of Dr. Thorn in Hackensack; and in the presence of Mrs. Golding at Stockwell, Eng., (1772)—all to be found in Dr. Rogers' noted work, "The Philosophy of Mysterious Agents," and familiar probably to a large number of our readers. Suffice it to say that the alleged phenomena in these cases consisted of the movement of ponderable bodies, often with great force, and the production of thumping sounds or raps, none of which, according to the accounts, gave clear and decisive evidences of being guided by an intelligent power.

Our first remark on these and all similar uncertain phenomena is, that, admitting the accuracy of the statements, *the supposition of spirit-agency most naturally and rationally accounts for them.*

We shall be met at once with the axiom of the materialist, that it is unscientific and unphilosophical to seek for or admit supernatural causes where *natural* are sufficient. But this, in its application to spiritual phenomena, is a mere shallow play upon words. *The human spirit is a known source of motive force, and is just as* NATURAL *a cause of motion and sound as is gravitation or electricity.** (Of course we use the term *source* here in a proximate or relative sense—believing that all force, whether in man or in external nature, comes primarily from the Infinite.) Nobody questions the fact that MAN has power to overcome the laws of inertiæ and gravitation—to move tables, chairs, and various other things—and to produce thumpings, raps, and other sounds. To suppose that he loses this power on leaving his external body, is sheer assumption—against reason and against fact. He may be and is, when disembodied, obliged to exercise and manifest this power in somewhat different ways, or through other instrumentalities than the visible organism, but *the power is inherent in him*, by virtue of his spiritual nature. The physical body has no force; *all force is spiritual.*

Now, in a previous article, we proved, from Bro. Cobb's own admissions, and from the laws of mind, that disembodied spirits *are ever around us.* They then constitute an adequate cause for all phenomena of the sort described—not *super* or *contra*-natural, but ENTIRELY NATURAL, and always at hand. They may not in all places and under all conditions find the subtle elements necessary for them to produce movements in ponderable things, or sounds perceptible to the external ears; and when they do find these, they may often lack the skill and ability requisite so to control them as to manifest intelligence—especially where intelligence is not expected or asked for by the spectators—where either stubborn incredulity or needless alarm possesses all minds.

These indeterminate or uncertain phenomena are not the ones by which the cause is to be rationally tested. There are others wherein the action of invisible agencies, which prove themselves to be intelligent beings—in other words disembodied spirits—are clearly manifest. These latter, as being more complete, should be taken to explain the less complete; and not *vice versa*, as our materialistic philosophers are wont to proceed. No sensible chemist, in his researches into the forces of Nature, ever so stultifies himself as to take the uncertain results of an imperfect experiment, to negative and explain away the clear and positive proofs afforded by a more complete test. The greater include the less.

We submit, then:—1st, That the HUMAN SPIRIT is a *known force in Nature* adequate to the production of all phenomena of the class in question.

2d, That human spirits are always present, either embodied or disembodied, (sometimes both,) where these phenomena are known to take place.

3d, That, when the phenomena obviously transcend the action of other known and unintelligent forces in nature, it is rational and philosophical to refer them to this *known force*—the human spirit;—and it is needless to seek for some "new and hitherto unknown force."

4th, That, when they thus obviously proceed from human spirits, evincing intellect, will and consciousness, if not caused consciously by those who are in the body, they must, of logical necessity, be referred to the disembodied.

We challenge Bro. Cobb, or any other believer in disembodied personal spirit existence, to overthrow either of these propositions.

But it will be asserted that there is a "new force" already "known," aside from spirits, which is competent to all the results. We deny it; and this leads to our second general remark,—namely, that *Bro. Cobb has been exceedingly unfortunate in his citation of facts, and is utterly at fault in his imaginary scientific deductions and assumptions based upon them.*

We will make this charge good. The principal case cited is that of Angelique Cottin. Following the lead of Dr. Rogers (a very unsafe guide, as we shall show), this is given on the alleged authority of the distinguished philosopher, M. Arago, with the implied endorsement of the French Academy of Sciences, of which he was president; and it is presented as demonstrating the great fact—

"That, under *peculiar conditions*, the human organism gives forth a physical power which, *without visible instruments*, lifts heavy bodies, attracts or repels them according to a law of polarity, overturns them, and produces the phenomena of sound."

Now it seems scarcely credible that any person who has given any proper degree of attention to the subject of Spiritualism,—much more, one who, like the editor of the *Freeman*, undertakes to furnish the public with reliable "knowledge" in relation to it,—should be unaware that the alleged testimony of M. Arago in this case is all a—BLUNDER! The records of the French Academy for 1846 show that, so far from Arago having established any such facts or inferences in the case of Mademoiselle Cottin, his report, as head of the Commission which examined her, submitted March 9th, 1846, denies anything of the kind! Its language is—

"After having weighed all the circumstances, the Commission is of opinion that the communications transmitted to the Academy on the subject of Mdlle. Angelique Cottin ought to be considered as not having happened."

Who originated this blunder we know not. Dr. Rogers was doubtless honest in using it, but was misled by an erroneous newspaper report. Spiritualists have even been virtually accused of forging the testimony of Arago in this case, for the purpose of making capital for their theory; whereas, so far as we can find, it was first used by their opponents; and Spiritualists have taken much pains to expose the error.* We are astonished that at this late day the *Christian Freeman* should endeavor to revive and perpetuate it.

The facts in the case seem to have been that certain movements of ponderable substances, very like those which occur in the presence of some modern mediums, took place about the person of this girl. They were observed by many people, some attributing them to "the devil," others to "electricity," &c. (This was in 1846, before modern Spiritualism had its rise.) She was taken before a Commission of the Academy of Sciences, with Arago at its head, which undertook a "scientific investigation." But, as has been the case in other similar attempts, the phenomena failed to occur in the presence of this dignified body, at least to any decisive extent; and the Commission arrived at nothing more definite than a *suspicion* that the girl herself caused all the movements by sudden motions of her hands and feet—in other words, that she was an impostor!† If there were any genuine phenomena in her case, the probabilities are that they were of a spiritual origin—for had they been merely electrical, or proceeded from a "physical power" generated in her own organism, they would have been as likely to occur in presence of the Commission as elsewhere.

Thus vanishes the authority of the great Arago, not only for the reality of the phenomena in this case, but for that stupendous deduction which we have copied above,—namely, that "under peculiar conditions the *human organism* gives forth a physical power, which, without visible instruments, lifts heavy bodies," etc. This deduction, so essential to Bro. Cobb's argument, has never yet been established. We are confident it never will be—for the reason that it is impossible to *dis*prove spirit-agency in all such cases; such agency, as we have already shown, being always at hand and rationally supposable.

But this is not the only important error into which the editor of the *Freeman* has suffered himself to be led by unsafe guides. He proceeds as follows:

"These are all cases of the action of mere physical force, without any indication of intelligence. Learned medical men, and chemists, and electricians, have carefully investigated this class of cases, and have become fully satisfied of the existence of an element more subtile than electricity, and unlike it, in many of its relations and modes of action, inhering with certain laws of the human organism, and developed agreeably to the legitimate action of these laws in certain unusual and deranged conditions of the nervous system. This element the learned Reichenbach, who has devoted great attention to the investigation of it, calls Odyle, or Od-Force."

Again:

"If the explosive force of electricity moves a heavy body a great distance in the air, it is deemed no case of spirit-agency. And it is found that, though this odylic force is not in the same manner *explosive*, it is *impulsive*; and its impulses, excited by the requisite cause, are found to be competent to the moving of objects, as heavy in some cases as pianos, either upward in the air, or laterally on the floor."

Here Bro. C. falls into the ditch with that stupendous blunderer, President Mahan. This "Giant in the Field," as the world already knows, after purloining the inferences and conjectures of Dr. Rogers, errors and all, and adding thereto sundry others of his own, fabricated out of them a pair of seven-league boots, in which he strode gigantically over the domains of science, making marvellous leaps in logic, turning magnificent summersaults in philosophy, astonishing the ignorant, amusing the wise, and disappearing at length in an abyss of merited contempt and infamy. We did not expect to see so sensible a man as the editor of the *Freeman* following blindly in the footsteps of this illustrious predecessor.

If Bro. Cobb had ever read Reichenbach's "Researches in the Dynamics of Magnetism, Electricity," etc., he would have known that the "odyle" which the philosopher discovered was no such "force" as is above described. It is *not a motive-force at all*, in the sense that it has power to move a ponderable body in the least degree. The idea that it is such is a mere mistaken *conjecture* of Dr. Rogers, never substantiated, but plainly inconsistent with the nature of the element as observed by "the learned Reichenbach;" and we are pretty sure that Dr. Rogers himself has no confidence in it now.

What is this wonderful "Od" that is imagined to perform such miracles of power by our fledgeling philosophers? Reichenbach's Researches make it to be nothing more nor less than certain luminous emanations perceived by clairvoyants to issue from the poles of magnets, crystals, plants, and animal and human bodies. These emanations are doubtless identical with the aroma, or spiritual atmosphere, which every person throws off, and in themselves are so utterly devoid of "force" (in the sense of motive-power) that, according to Reichenbach, they are "made to flicker by currents of air" like the flame of a candle, and may be blown about by the slightest breath (p. 216)—are transmitted, even through the best conductors, but very slowly, "twenty to forty seconds are required for a wire fifty yards long" (p. 236)—it "has no attraction for, or power of supporting iron, not even the smallest filing" (p. 240). The only apparent indication of mechanical force discovered by Reichenbach in connection with odyle, was a slight "attraction exercised by the magnet upon the hands and feet of cataleptic patients;" but even this, he asserts, "is nothing ponderable; *it has no supporting power*," [the italics are his own,] "cannot even raise iron filings, and is equally incapable of affecting the magnetic needle and inducing a magnetic current." (p. 48.)

Where now is the tremendous "force" of this mighty "Od," that has been imagined to be capable of causing chairs and tables to dance, persons to float about the atmosphere, and heavy pianos, with weighty men upon them, move "either upward in the air or laterally on the floor"? Every reader can see that such effects are wholly incompatible with the nature of the odylic emanations.

We call upon Mr. Cobb, as he loves truth and loathes falsehood, to name a single "learned man," "chemist," "electrician," or scientific man of any credibility, who has "carefully investigated" and demonstrated the existence of any such merely "physical force" as he has described. We made a similar demand upon President Mahan, some three years since, in reviewing his book, wherein the same pretence was put forth; and in view of the fact that he utterly failed to produce any such authority, or even to attempt it, we felt justified in pronouncing him guilty of A STUPENDOUS FRAUD IN THE NAME OF SCIENCE! The gigantic University Ex-President has not yet cleared his skirts of this charge—nor can he. No greater impositions were ever practised upon gullible humanity, than these of using the names of Arago and Reichenbach to sustain this "od-force" theory of table and piano movements. It is melancholy, after the fraud has been so repeatedly and thoroughly exposed, to find the editor of a respectable religious journal adopting and perpetuating it, with the idea of guarding his unsophisticated readers against delusion!

We have used strong language on this subject, but no other is adequate to set forth the enormity of this "od-force" humbug, by which Sadduceeic clergymen and divines have sought to dissipate the positive proofs of a spiritual existence and an immortal life!

Our conclusions then are,—that there is no known force in nature competent to produce the common physical phenomena of Spiritualism, *except human spirits*, or spiritual beings, embodied and disembodied; that, as these are known to exist, there is no occasion for seeking further; and that, when the phenomena cannot be referred to known mundane forces or embodied spirits, their reference to disembodied spirits is rational and philosophical, if not indeed absolutely unavoidable.

A. E. N.

PROFESSOR GREGORY, OF EDINBURGH.

Another distinguished luminary of Science has been translated from the earthly to the spiritual firmament. We learn from the London *Athenæum*, that Dr. WILLIAM GREGORY, the distinguished Professor of Chemistry in the University of Edinburgh, died on Saturday evening, April 24th last. Gregory has long been a distinguished name in the Scotch University. The founder of this family, whose members have now held seventeen professorships in the Scotch University, was a minister at Dunbroath, in Aberdeenshire. He had three sons—David, James and Charles—all of whom held professorships in Scotland. Dr. William Gregory was descended from James, who was Professor of Mathematics in Edinburgh in 1674. His son John and grand-son James were successively Professors of the Practice of Medicine in Edinburgh. William, the late Professor of Chemistry, was the son of the latter. He studied medicine and took his degree of Doctor of Medicine in the University of Edinburgh. He devoted himself, however, more particularly to the study of Chemistry. For the purpose of completing his studies he repaired to Giessen, and became the pupil and friend of the celebrated Liebig. His name was first familiarly brought before the British public by his translation of some of Liebig's chemical works. He translated the "Animal Chemistry, or Chemistry in its Application to Physiology and Pathology," of this distinguished chemist. This work was translated from the author's manuscript, and appeared in 1842. He also translated Liebig's "Chemistry of Food," which appeared in 1847, and his "Principles of Agricultural Chemistry," in 1855.

As an author on his own account, Dr. Gregory was most favorably known by his "Outlines of Inorganic and of Organic Chemistry." This work, which originally appeared in two volumes, has been recently published in one, and is extensively used as a hand-book for the student of Chemistry. He also edited, with Baron Liebig, the later editions of Turner's "Elements of Chemistry."

His first opportunity as a teacher of Chemistry was in the Andersonian University of Glasgow. He was afterwards elected to the Chair of Chemistry in King's College, Aberdeen; and in 1843 was appointed Professor of Chemistry in Edinburgh.

Dr. Gregory did not devote all his time to Chemistry. He translated Reichenbach's work on "Magnetism, Electricity, Heat, Light and Chemical Attraction," and wrote a work himself on Mesmerism and Animal Magnetism. During the latter part of his life investigations with the microscope especially engaged his attention; and he collected, observed and described a large number of the Diatomaceæ of Great Britain. His papers on this subject have been published in the transactions of the Royal Society of Edinburgh and the Microscopical Society of London.

In connection with his investigations in Magnetism, Animal Magnetism, etc., Prof. Gregory took a lively interest in the phenomena of Modern Spiritualism. He improved such opportunities as he was able to avail himself of, for their thorough personal examination, and was profoundly impressed with their momentous significance. In a letter to us, written about a year since (see *N. E. Spiritualist*, July 25, 1857), he uses the following language:

"I may almost say that I *feel* Spiritualism to be true, but that I am as yet unable to find proofs which logically *demonstrate* that it *is* true, that it *must be* true, and cannot possibly be otherwise. This is what I should wish to have,—this is what I aim at."

Again:

"I have not, indeed, yet seen the highest class of phenomena, but what I have seen has still further confirmed me in the opinion that the hypothesis of external, disembodied spirits, as the cause of the phenomena, is by far the simplest and the best. . . . But I am bound to say that in the present state of my experience on the subject, it is not a probability, but a mere *possibility* that interferes. I admit that the probability is on the side of the out-and-out Spiritualists, but I wish to see that probability, already very great, converted into a certainty."

Whether the Professor was successful in obtaining before his departure the full amount of proof required for his intellect, we are uninformed; but from the above statements, it is evident that he required only such advantages as have been enjoyed by thousands of investigators in this country, to enable him to avow himself a believer in Modern Spiritualism.

Dr. Gregory had suffered for many years from rheumatic siezures, and had been unable to lecture during the past winter session. He departed in the prime of life, and has left behind a widow and an only son.

A. E. N.

DASHINGS OF SPRAY

FROM THE "ATLANTIC."

Who ever dreamed of seeing the *Atlantic dry*—even in metaphor? It is, nevertheless, even so, this month. Not that we suspect the oft-suggested feat of dipping it out with a teaspoon has been successfully accomplished, nor do we imagine the days that we read of have arrived, when "there shall be no more sea;" but it has become so *lored* that it is out of the sight of common folk. Its waifs are "far-fetched" from the *Wissens chaftslehre*, the Catacombs, Down-East, elsewhere and nowhere—wherever there is anything to be picked up which interests nobody in particular, and is insipid to people in general. The waters have evaporated into the regions of Dilettanteism, leaving but a moderate deposit of salt for the poor man's table. We gather a small pinch here and there. Here is one, for instance, which tells us of

OUR DUTY.

Am I told, that, until ideas find general acceptance, it is dangerous to act upon them? that for an individual here and there to go out of the common course is only to make himself notorious, a stranger or a bore to his friends? Were such statements true, they would still be cowardly. We should be faithful to our convictions of what is due to truth and manhood and self-respect, be the consequences what they may. Because a few are so, the world moves. The general voice always comes in as a chorus to a few particular voices. As for friends who cannot appreciate independence of character or of conduct, the fewer one has of them, the better.

Here is a good idea or two about

LETTER-WRITING.

The employment of a printed formula in all cases, indeed, where one feels not impelled, but obliged to write, would save both time and temper. We lay down nine out of ten of our letters with feelings of disappointment. Were we to imitate the Scotch servant who returned hers to the postmaster, after a glance at the address had assured her of the writer's health, we should be quite as well off as we are now. My correspondent often begins with the remark, that he has nothing to communicate. Then why in the world did he write? * * * He resorts to every kind of device to fill up his sheet, instead of taking the manly course of writing only so long as he had something to say, or, if nothing, to keep silence. A kindly sentence or two may redeem the epistle from utter condemnation; for love, according to Solomon, makes a dinner of herbs palatable. But "LOVE," written beneath a formula, would have answered as well.

A letter, which does not represent the writer's real mood, reflect what is uppermost in his or her mind, deal with things and thoughts rather than with words, and express, if not strengthen, the peculiar ties between the person writing and the person written to,—a letter which is not genuine,—is no letter, but a sham and a lie.

So there's the *why* we'll give our friends for not answering their letters (though it might be shorted and truer to own that we are lazy or dilatory),—our thoughts and emotions haven't "bubbled up at the well-head" for utterance yet, so we'll wait a little longer.

Of course the "Autocrat" says some good things—like this:

THE POET'S SUNSHINE.

What do you think, sir—said the divinity-student—opens the souls of poets most fully?

Why, there must be the internal force and the external stimulus. Neither is enough by itself. A rose will not flower in the dark, and a fern will not flower anywhere.

What do I think is the true sunshine that opens the poet's corolla?—I don't like to say. They spoil a good many, I am afraid; or at least they shine on a good many that never come to anything.

Who are *they*?—said the schoolmistress.

Women. Their love first inspires the poet, and their praise is his best reward.

Doubtless he might have said much more in the same direction, even to startling us with truth. Who knows how often poets' pens are dipped in woman's very heart, and how much spiritual fire is perhaps wrenched from the altar of their glowing affections? It is true a smile will expand the poet's petals, but a woman's devotion supplies the very roots of inspiration—if not always, yet not seldom. It is said that every one of Goethe's stories was wrung from a woman's heart; Burns was newly in love, with every new creation of his brain; and where ends the catalogue?

But here's a thought in another direction. At what period in our existence is it that

CHARACTER BEGINS TO SHOW ITSELF?

When we observe how the same features and style of person and character descend from generation to generation, we can believe that some inherited weakness may account for these peculiarities. Little snapping-turtles snap—so the great naturalist tells us—before they are out of the egg-shell. I am satisfied, that, much higher up in the scale of life, character is distinctly shown at the age of two or three months.

We shall know more, sometime, about the laws which govern these things, and it is to be hoped, may learn to rear good dispositions now and then, in place of the enormities and deformities that now too often meet us on every hand—at home and abroad.

We find in the following words an instructive

MORAL LESSON.

I think you will find it true, that, before any vice can fasten on a man, body, mind, or moral nature must be debilitated. The mosses and fungi gather on sickly trees, not thriving ones; and the odious parasites which fasten on the human frame choose that which is already enfeebled. Mr. Walker, the hygeian humorist, declared that he had such a healthy skin it was impossible for any impurity to stick to it, and maintained that it was an absurdity to wash a face which was of necessity always clean. I don't know how much fancy there was in this; but there is no fancy in saying that the lassitude of tired-out operatives, and the languor of imaginative natures in their periods of collapse, and the vacuity of minds untrained to labor and discipline, fit the soul and body for the germination of the seeds of intemperance.

Our "dashings" end with

SHIPWRECK.

We who by shipwreck only find the shores
Of divine wisdom can but kneel at first,
Can but exult to feel beneath our feet,
That long stretched vainly down the yielding deeps,
The shock and sustenance of solid earth;
Inland afar we see what temples gleam
Through immemorial stems of sacred groves,
And we conjecture shining shapes therein;
Yet for a space 'tis good to wonder here
Among the shells and seaweed of the beach.

X.

AN EXCEPTION TO A RULE.—Douglas Jerrold says, Whenever a man exclaims that all mankind are villains, be assured that he contemplates an instant offer of himself as an exception.

Correspondence.

Woman's Empire as a Mother;

HER RIGHT IN REGARD TO MATERNITY.

In laying the following communication before our readers, we take occasion to say that our estimation of the importance of the question coincides with that of our earnest correspondent. We, moreover, deem it a question entirely legitimate to the main purpose of our paper. Spiritualism is, or *should be*, the mortal antagonist of *sensualism* in all its forms; and none can deny that the form of sensual indulgence here assailed is most destructive to spirituality, as well as rife with physical and moral evils of untold extent. And if modern Spirtualism shall fail of introducing a higher morality on this subject than is inculcated by either the state or the present church, it will deserve to be repudiated, equally with them, as incompetent to the world's redemption. We will not assume that the blame in this matter rests wholly with the male sex; yet we think few will deny, that were woman to *recognize* the right which God and Nature have intrusted to her, and be left free to *use* it—namely, that of consulting and obeying only her own highest and holiest intuitions in the matter referred to—the evil would be mainly cured. The discussion of the subject, under proper limits, cannot fail to be productive of good, though it may be distasteful to such as do not desire to attain the highest purity.

We would here guard against one error into which certain indiscriminate people are disposed to fall. We have, within a few days, seen our correspondent called an advocate of "free-love," in its odious sense, in consequence of his remarks on the occasion referred to. Any person who cannot see that his position is the *very opposite* of this, must be blind indeed. But the man who dares to assail so darling a vice, so cherished a CRIME, as has friend Wright, cannot expect otherwise than to be misrepresented and slandered by those who desire to keep woman in the degraded position of a legal slave to their appetites.

A. E. N.

NEW YORK, May 15, 1858.

DEAR FRIEND NEWTON:—Yesterday and day before was held, in this city, the Eighth National Woman's Rights Convention. The political, educational and industrial rights of woman were ably and earnestly discussed by men and women from most of the Northern States. Many and earnest words were spoken, replete with true and noble thoughts and sentiments, to induce woman to engage in the professions of gardener and farmer, and to become a producer of the raw material for food and raiment. Health, independence and self-support were urged with great force and unanswerable logic, as motives. Two-thirds of the farming and gardening of Austria and Germany is done by women. The harvesting in France and Scotland is done mainly by women; and also in Spain and Italy. The results are manifest in the increased health, vigor and beauty of the women; for there is no beauty in physical imbecility, a pale and sickly face, a languid, feeble step, and in neuralgia, dyspepsia, headache, spinal curvature and disease, round shoulders, a narrow, caved in chest, and a lifeless, ghostly, consumptive body. Labor on the land will help to save woman from the ten-thousand physical diseases and deformities with which she is now afflicted. Man has outraged woman's industrial rights—in his ignorance, I would fain believe—and now he is called to repentance and restitution, by a voice that will assuredly make itself heard.

But another topic was introduced to this Convention, of still more vital import to woman—especially to laboring women; also, to men, to children, to the future of the race, and to all of human kind. It was expressed in the following resolution:

Resolved, That he most sacred and important right of woman is her right to decide for herself how often and under what circumstances she shall assume the responsibilities and be subjected to the cares and sufferings of maternity.

This was shown to be, and is generally acknowledged to be, woman's most sacred right; and yet it is the right most frequently, persevering-ly and recklessly outraged by man; the violation of which is most disastrous and fatal to the physical, social and moral conditions of wo man,—most fatal to the organic and constitutional health and tendencies of her children, causing more disease, suffering and death to mothers and infants than all things else; most fatal to the purity, the harmony and happiness of *home*, and most repugnant to the elevation and perfection of the nature we bear.

See the condition of the laboring women of our country! Before one child is sufficiently matured, physically or mentally, to take care of itself, and while it must be nursed and carried in the arms of the mother, another maternity is thrust upon her—not in response to a call of her nature, and agreeable to her glad choice, but solely to gratify the *sensualism* of the husband; and often, very often, one child is weaned and thrust prematurely from the maternal breast and deprived of its natural food, to give place to another, and all, solely, that the husband may have the demands of his passion answered.

In addition to all the anxieties and agonies generally attending maternity, the labor of nursing and tending children after they are born is imposed upon them; for these laboring women being too poor to get help, must make, mend, wait, cook, and do all the household work, with their own hands. How can woman do justice to her children? How can she do justice to herself as a wife and mother, and to her husband and her home? She becomes disheartened, loses all ambition, all desire and power to improve her intellect and her social nature. The calls of her "*unwelcome children*," imposed upon her without any wish of her own, are ever present to her; she droops, she sickens, she sinks, she dies, and leaves her poor, diseased, helpless little ones to the care of strangers. If woman has not the right to say how often and under what circumstances she shall be a mother, what right has she? Of all the crimes of earth, none is so flagrant, so utterly without excuse, as the crime of man when he imposes on woman a maternity whose responsibilities, anxieties and agonies she is not prepared joyfully to assume and endure.

I believe this is the first time this subject has been distinctly brought before this National Woman's Rights Convention. It has frequently been brought before *local* Woman's Rights Conventions, and before the meetings of the Friends of Progression, and before other Conventions; but never before, I am told, has it been presented to this Convention. It will not be the last time, rest assured. A Woman's Rights Convention that ignores woman's right in regard to maternity, will itself be ignored by the great mass of wives and mothers, and by those who are to enter into these relations. Woman's right to decide for herself the frequency and the conditions of assuming the maternal relation—the most responsible, most imposing, most holy and august of all human relations—must be brought upon the arena of public discussion, and be debated in the pulpit, on the platform, in the legislative hall, in the court-room, in the executive council, and in all places where men and women do congregate.

The time will come when no woman will enter into conjugal relations with a man till she is assured that he will respect her rights in this momentous matter; and when no man, who would secure the love, confidence and respect of woman, or who respects himself, will ever impose on woman the maternal responsibility, or urge upon her the relation that leads to it, except at the deep, earnest call of her nature, and when she is prepared joyfully to accept the cares and anxieties of a mother.

My friend, you are a Spiritualist; you accept the philosophy and believe in its power to elevate and bless the human family *in this state*. You are the conductor of a paper devoted to the propagation and defence of this philosophy. Your paper makes its weekly and most acceptable visits to thousands of domestic circles,—of this I am witness. What mission of the Spiritual Philosophy so vital and imperative as that of raising woman, as a wife and mother, from the plane of *sensualism*, where she is now daily and hourly victimized, with her offspring and her home, to a more spiritual and ennobling position, where her most sacred right shall be respected by man, and she be allowed to decide for herself when and under what condition the august and fearful martyrdom of maternity shall be imposed upon her? *In* and *out* of legal marriage—in the free and slave States of this Union—woman is now victimized, body and soul, with her offspring and her home, to man's sensualism. Can Spiritualism, with its beautiful and ennobling philosophy, do anything to save woman from this suffering and degra-

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*The terms *nature* and *natural* are used in different senses, and often to the confusion of superficial readers. In one sense, they mean *whatever exists*, or *all things that are*; in another, they mean only the material, visible, or external plane of things. In the latter sense there are no "forces of nature," for all force is spiritual; i. e., it resides in the invisible and imponderable essences of things. In the latter sense, the human spirit must be conceded to be the most obvious and demonstrable of all nature's forces.

*See Introduction to "Healing of the Nations," by Gov. Tallmadge; also, *N. E. Spiritualist* of Nov. 24, 1855, and Jan. 26, 1856.

†See Littell's *Living Age*, No. 597, p. 300.

dation? It can—it *is* doing much. The millions of Spiritualists, as a class, up and down the nation, are prepared, better than any other class of people, to respect and vindicate woman's rights in regard to maternity, and the relation in which it originates.

The character and destiny of the race are wrapt up in maternity. To the mother we must say, "Thine is the power to mould the character and shape the destiny of man—to determine the organic and constitutional tendencies of body and soul. Thine is the prerogative to inscribe on man, in his *ante-natal* state, his *only* infallible rule of faith and practice, for time and eternity. Woman! thine empire over man, as a *mother*, is absolute and eternal as the empire of God. In assuming these sublime responsibilities, must thy voice be silenced? Must man's sensualism ever control thee in the holy function of maternity? No! the kingdom of woman, as a mother, is at hand; its coming will be recognized by man, and its recognition will be the watchword—'Peace on earth and good will among men.'"

HENRY C. WRIGHT.

Theodore Parker and Spiritualism.

Mr. Parker says—"How rapidly Spiritualism has gone abroad; yet it has no great men in its ranks, not a philosopher, not a scholar."

The sense in which this passage from a recent discourse of Mr. Parker should be understood, must remain doubtful. It will be interpreted by some as a compliment to the merit of Spiritualism, by others as a slur upon the intelligence and respectability of those who profess to believe in the doctrine. He might have intended neither; he might have intended both. The reverend gentleman will not complain of me for suggesting, that as the expression now stands, it conveys a sting to some bosoms, creates a prejudice against himself, and lessens the salutary influence which his valuable teaching has so long and so widely diffused.

I have heard Mr. Parker preach; I have taken him by the hand—a privilege to which any civil stranger may aspire; and I have admired and been instructed by his conversation and his preaching; and it has more than once occurred to me that would he permit a portion of that love, charity and benevolence which prompt him to a life of labor in the cause of justice and humanity, to revert and dwell upon the lesser charities of our nature, smoothing off the rougher asperities of a bold and independent spirit, his great mission might be no less effectually accomplished—possibly more effectually accomplished.

I have no right to call myself a Spiritualist, yet am endeavoring to procure light upon that subject. Mr. Parker's declaration that "Spiritualism has no great men in its ranks, not a philosopher, not a scholar," surprised me. So far as my limited observation extends, the advantage of superior talents and acquirements, and the more equivocal merit even of position, is possessed in a more eminent degree by Spiritualists, than by any other class of religionists or reformers that the world has ever seen. More than this, its professors and propagandists are good men and good women; many of them distinguished by exemplary lives, and the most ardent, persevering and disinterested philanthropy.

So far as it relates to "great men," posterity is generally supposed to be the safest and most impartial judge. "Philosophers," or men who draw just conclusions from useful facts, await the same tardy decision. "Scholars" are probably the most limited variety of the *genus homo* that can be named, and when found, perhaps no two self-constituted judges—and there can be none other—would agree upon their legitimate claim to this equivocal appellation. Our friend Parker—and I surely intend no personal application of the remark—might acknowledge the justice of the saying, "*the more eminent, the more rusty.*"

But a man who is endowed with the talents and possesses the disposition to promote human happiness, may not only deserve, but command and receive our love and respect, without awaiting the slow judgment of posterity. Such a man is Theodore Parker, and we will not ask whether he is a great man, a philosopher, or a scholar. A great man may be a monster,—a philosopher an impracticable bore; whilst the term scholar is a noun without gender, usually misunderstood, and most absurdly misapplied.

W. S. W.

REMARKS.—There can be little doubt but Mr. Parker *intended* a "slur" upon the mental qualifications of Spiritualists as a body, though he sugar-coated the pill rather adroitly. But it is of small consequence, except as indicating that even great men, philosophers and scholars, like Mr. Parker, are not always devoid of pride of opinion. He has maintained a life-long and able battle against the "miraculous" element in the dominant theology. In this he has been right, so far as the theological definition of *miracle* is concerned, i. e., something counter to the laws of nature. But Spiritualism shows that he has been wrong in so far as he has ignored spiritual beings and spiritual interferences in mundane affairs, as a part of the system of nature. Hence he must repudiate Spiritualism, or confess this partial error of his most cherished opinions—those on which he has staked his reputation as a scholar, theologian and philosopher. It is not at all surprising that he should be slow to concede the claims of the Spiritual movement, or feel some jealousy at its rapid progress.

A. E. N.

Boston and Vicinity.

Emma Hardinge.

Since our last announcement Miss Hardinge has given three more lectures in Boston, and now leaves us until October next. She has delivered nine discourses during her stay in this city, in addition to as many more in the adjoining towns. The interest in her wonderful gifts, which was not small on her arrival among us, has gradually increased during her stay; the audiences at the Melodeon last Sunday being among the largest and most intelligent that have ever assembled within its walls.

The subjects spoken upon were—at the Melodeon on Wednesday of last week—"The Last Judgment;" and at the Melodeon last Sunday—"The Word of God" and "Day and Night." It is enough to say that the reputation she had previously acquired was fully sustained. She proves herself no flashing meteor, to dazzle for a moment and disappear, but a planet moving with steady power through an orbit centered in Spiritual Truth. Good wishes will follow her from a host of friends and sincere welcomes await her return.

A. B. WHITING, of Michigan, whose poetic improvisations excited so much interest during his former visit to this city, is engaged to speak at the Melodeon next Sunday.

D. F. GODDARD'S lectures on Sunday afternoons are regularly attended by full and attentive audiences. His discourse last Sunday on the "Signs of the Times" was one of unusual eloquence and power.

CORA HATCH.—It will be seen by the notice that this highly gifted medium is to give another series of lectures in Boston, commencing next Sunday. We are not informed in what hall she will speak.

RAPPING MEDIUM.—We learn with pleasure that Miss E. Moore, who has been known for some time in private circles in this city as an excellent medium for communication through the spirit-sounds, has concluded to devote her time to those who wish to investigate this subject. There is no form of manifestation more interesting or convincing to inquirers than the mysterious raps. Miss M.'s card will be found in another column.

Miss ELLEN E. GIBSON is now taking a few weeks' vacation with her friends in New Hampshire, after having spent an arduous lecturing season in Maine. She delivered twenty-nine lectures during the last thirty days of her sojourn in the Pine Tree State. She intends shortly to return and resume her labors in the same quarter. The demand for speakers is very great, particularly in the towns along the Penobscot.

LAWRENCE, MASS.—The Spiritualists of Lawrence have recently revived public Sunday meetings in that city, and have audiences of from three to five hundred persons. The undersigned addressed them on Sunday last. [A more extended notice of our visit we are obliged to postpone for want of room.]

A. E. N.

Mrs. HENDERSON spoke three times last Sunday, to full audiences, in Stoughton.

New York and Vicinity.

Conference at the Lyceum, Clinton Hall, Astor Place,

FRIDAY EVENING, May 28th.

Dr. GRAY read some extracts from an article in the *New Englander*, a quarterly issued at New Haven, which professes to account for the phenomena of Spiritualism on scientific principles. The article is understood to be from the pen of Prof. Johnson, of Yale College. The learned Professor admits the real or apparent existence of the phenomena, and explains them as the actual effects of *operative muscles*, or, when passing beyond the possibility of muscles, as psychological deceptions. Spiritualists, according to the Professor, as a class, are *very* intelligent and *very* honest; but they are deceived. They imagine they hear raps, see tables move without contact, and even see spirits; but they are hallucinated. He himself had heard the raps, but they were nothing more than sounds groaned out by a loose-jointed table. This would appear to be the extent of the Professor's personal investigation; and yet, with all the complacency in the world, he proceeds to pass judgment on a question, of which, according to his own confession, he is profoundly ignorant. Dr. Cox once said, whenever a man proposes to write on a subject, it is an advantage to him *to know something about it;* and we commend the saying to the attention of Prof. Johnson.

The question introduced by Mrs. Farnham at the previous session—What are the best means of inducing, in the human family, higher conditions of development?—was then taken up; Mrs. Farnham in the chair.

Mrs. FARNHAM said: She had found the powers of the Conference hitherto principally directed to abstract discussion; and this had induced her to offer for its consideration a practical question; one which, on a little examination, would be found to underlie all others. How are men and women to become pure, physically, morally and religiously, well developed? and how are children to be born pure, with healthful, orderly and harmonious organizations? Drs. Gall, Combe, and Caldwell of Kentucky, had written on this subject; their phrenological and physiological works had disseminated much light; but most of the labors of mankind had been directed to the patching up of the fabric, rather than to a removal of the causes of evil. If there are means in God's universe for reaching the sources of the difficulty, it was the duty of Spiritualists as the advanced corps in knowledge and reform, to find them.

Her intent, in submitting the question, was to point it directly at the parental condition. The height to be reached by humanity in any given time, depended on the relations and conditions of the parents of the children. When these are brought in order, it will also settle another question. It will demonstrate the true field and sphere of woman. Man cannot be himself until that is accomplished. He is a hemisphere—an irregular one as yet—and woman another; and neither can rightly manifest themselves until they occupy a true relation toward each other.

Mr. BEESON said: He considered this question the great one of the age. It brings us to the origin of the depraved condition of mankind. We ought to rise above all false delicacy and meet it. Was it a fact that conception was a sin, or was it on the contrary one of the holiest acts possible to humanity?

Mr. POOLE said: If Spiritualists could make little angels of their children, it would go but a short ways. The world must be made physically comfortable, removed from poverty and want, before they will give much attention to their spiritual development. The first thing, therefore, was to secure to all a just reward for labor.

Mrs. BURGESS, of Wisconsin, said: We must purify ourselves interiorly, before we can hope to reform the world. Marriages must be contracted from higher and purer motives. The eyes of the world are on Spiritualists; they must walk straight. Children receive their thoughts and feelings from their parents. How many men can say, when they take their brides by the hand, I am as pure as I wish my bride to be? As long as the pure woman can take the hand of the libertine, with love, so long will children be born into the world unbalanced and depraved.

Mrs. FARNHAM: Purity in woman is indispensable. Remuneration for labor is imperative. But what can be done *now* to improve the condition of *one* human being? Woman, in the march of the world, at least holds the balance of power. In some respects she is superior to man. She is spiritual, while he is intellectual and physical. She has control of the children. She has absolute power over the moulding of her child, next to God. Then educate the woman. If women were enlightened so as to know the influence which their own lives have on their offspring, they would not live as they do. She had recently inquired of a gentleman who has spent twelve years in the development of idiots, what were the fertile causes of idiocy and imbecility, and had received for reply, *the mothers.* They were laboring under some great depression of life at the time. Every woman who has given birth to three or four children, knows that her own life at the time is pictured in her offspring. Men of great intellects die, and their children are never heard of. Take our sterling Revolutionary Fathers, and with the exception of John Adams, whose wife was a woman of high culture, their children have none of them ever risen above the common horizon. If men's wives were their equals, they could transmit their qualities. But great men generally marry fools. Trace back the eminent men, and you will find they had mothers who could transmit them souls, as well as give them bodies. Some children require constant labor to make anything of them; others grow into form and beauty without an effort. It belongs to us, who are engaged in the highest fields of progression, to correct these incongruities.

Mr. BEESON: Some children are born good; some are not. Can we not hunt out what is necessary to make them all so? He must declare that civilized men in the relation of the sexes, are far beneath the savages.

Mrs. DAVIS said: It was a matter of surprise to her, that in the present condition of the world, so many were born good. As had been said this evening, great attention is paid to the propagation of animals, nothing to that of man. It was also true that woman was not in a position to choose her matrimonial connection until she is in a condition to support herself. After marriage, also, the woman must be free. Our laws give the husband the custody of her, and her property. There is no exception made in the case of bad men; all is the same.

Mr. PARTRIDGE said: The great difficulty is to know how and where to begin. He considered the question as to the rewards of labor an outside one. If all would work as he did, there would be few beggars. Woman ought to have for the same work, the same pay as men. It was said, people needed more time to think; but it is the workers who think, and not the drones. How much do our sons and daughters think, who have all their time to themselves? How to adapt men and women to each other, so as to make them happy, and produce perfect offspring, he did not understand, and thought the world did not.

Dr. GRAY: The question is, how are men and women to procreate a better race? He agreed with Mrs. Farnham that the mother, in contributing the spiritual growth, gives the principal part, or its efficient nature, to the child. But women are negative, and this spiritual part is commonly moulded by the father and the priest, through the mother. The first step in advance, then, will be to set the woman free from the priest. He could not agree with the lady from Wisconsin. If only the pure were married to the pure, and the impure together, it would place a great gulf between them. God is wiser than our friend, in the contrary arrangement. He was glad men of great minds married fools. If all the big brains were married together, and all the little ones, the race would be divided and destroyed in the harmony of its progression.

Mrs. FARNHAM: If the world will not accept *spiritual* truth at our hands, we can unfold the *science* of life to them, and they will take it in behalf of their children. The mother-quality is the distinguishing feature of a woman; the only quality that cannot be perverted. There she is queen. At the beginning of the race, an observer from another planet looking on, and seeing man engaged felling trees, and building houses and pyramids, would have said, that *he* does the work, while woman *fusses;* or, as Mrs. Brown has it, "sits and darns and fattens household sinners." Then the work of the world was physical, not intellectual; and it was woman's special duty to produce humanity, who could hew and dig ditches; and a plenty of them. The quality was not thought of. But the world is now in a different condition; and the first point in our proposed reforms is, to educate woman to a consciousness of her power. She had recently been holding a series of conversations at her rooms, and the last question asked by those in attendance was, How shall we make these truths practical? Her answer was, form informal associations in every neighborhood. Embrace all women—your washerwoman as well as the rest; for the mother-quality is there; and teach each one to understand this truth: *Your life, the whole, and especially your life during paternity, will be recorded in your child.* She has a power—God has given it to her—and if she exerts it, not only will the most be made of the present, but past sins of either parent, or more distant progenitors, which would otherwise mar the perfection of her offspring, will be measurably obliterated.

O.

Spiritual Phenomena.

A Chemical Experiment.

The subjoined facts are given by Mr. Evan Thomas, who writes us from Edwardsburg, Mich. One genuine swallow does not make a spring, nor does a single fact of this nature justify us in drawing fixed conclusions. We place it on the recorder's shelf, not doubting its value will become more apparent when associated with others of its class which the future holds in store. As a mere phenomenon it is certainly no more wonderful than the chemist's every-day experiment of making water out of two invisible substances, oxygen and hydrogen. Mr. Fairfield, the medium, has been lecturing latterly in the vicinity of Edwardsburg. Our correspondent says:

"After the lecture, I invited Mr. Fairfield home with me to see a sick son of mine. He gave what is called a clairvoyant examination, describing the patient's feelings and general symptoms very minutely, then gave a prescription. But the most surprising feature in the medium's performance to which I invite attention, was this: On the evening of Tuesday, just before lighting of candle, the medium, after manipulating a few times with his eyes closed, went to a pantry, picked up a glass tumbler, walked about the room slapping his hands on the empty glass with motions like that of catching and gathering something from the atmosphere, then depositing it into the tumbler. He set the empty glass on the mantel above the patient's head; very soon came, took it away, motioning as before and walking constantly over the floor, shaking and patting his hand over and on the top of the tumbler, then came starting from the far side of the room, in evident haste, to the sick person, and emptied the contents (which appeared to be about a spoonful) on his head, which directly filled the room with an odor similar to that we experience on entering a doctor's shop—much like ether, but indicating a compound of highly-scented drugs. The substance poured out of the tumbler produced a greasy, wet feeling and appearance on the hair and forehead.

"The same manœuvres were performed by the medium the next evening, differing only in the amount of liquid contained in the tumbler, and the odor, which was not so highly tinctured with ether, was very strong and pleasant to the smell. The above unaccounted for phenomenon took place before six witnesses the first evening; the next but watched closely by eight, including myself, all of whom are ready to testify to the facts, and that no opportunity was presented whereby the medium could have practised any trick or deception.

"Before closing I will add that my sick son, who is under spiritual treatment through Mr. Fairfield, is improving, giving encouraging signs of recovery, though his case has been one of a long and painful order."

Temporary Departure from the Body.

The *Telegraph* endorses the subjoined statement which appeared in a late number of the *Courrier des Etats Unis:*

A Mrs. Schwabenhaus, a German lady of Baltimore, who had been sick for a long time, appeared to die one night about two weeks ago. She exhibited all the symptoms of death, her body being icy cold, and her limbs stiff. After having performed the last duties to the body, and when all things had been done in making it ready for interment, the assistants, including Mr. Schwabenhaus himself, withdrew to their chambers, and soon were asleep. After some hours of broken rest, Mr. S., near six o'clock in the morning, was aroused by the voice of his wife, which he distinctly heard calling him from her room. He at first thought he was dreaming; but the voice, repeated several times, left him no longer in doubt, and he rushed into the chamber of his wife. She whom they had left for dead was sitting up in her bed, appearing to enjoy all her faculties, and stronger than she had been since the commencement of her sickness.

She asked for some water, and afterward desired to drink some tea and some wine. She begged her husband to go and put to sleep a young child that was crying in the next room. But Mr. S. was too much moved for that; he ran and awakened every one in the house. The sick woman, smiling, received her friends and servants, who trembled as they approached her bed. She did not appear surprised at the funeral preparations which met her view. "I know that you have supposed me to be dead," said she; "I have, however, only been asleep. But during the time my soul has flown away toward the celestial regions; an angel came for me, and we passed through space in a few moments. The angel who conducted me was the little girl whom we lost last year. O, I am going to rejoin her very soon. Now that I have tasted the joys of heaven, I would not live longer here below. I asked of the angel that I might be permitted to come and embrace once more my husband and my children, but very soon she will come after me again."

At eight o'clock, after she had tenderly taken leave of her husband and her children, Mrs. Schwabenhaus expired really, and her body soon afterward exhibited signs of dissolution, which left no room for doubt.

George Fox a Medium.

A writer in the *Progressive Friend* compiles the following facts from the life of George Fox, the Quaker, to show that this wonderful man was acted upon by an unseen power which modern mediums recognize as the influence of spirits:—

Being at Swathmore and hearing Judge Fell and Justice Benson conversing on political events, and the doings of the long Parliament, he was moved in spirit to tell them that before that day two weeks, the long Parliament would be broken up and the speaker plucked out of his chair. This prediction was literally fulfilled that day two weeks. On the same page he tells us, that being at Arm-Side, one R. Myer was present who had long been lame of an arm; he says, "He was moved of the Lord to say unto him, amongst all the people, 'Stand upon thy legs;' and he stood up, and stretched out his arm that had been lame a long time, and said, 'Be it known unto you all people, that this day I am healed.'"

A woman Friend came to him when on the stand, three years before the Restoration, (of Charles II.) and told him she had a prophecy concerning his return, and that she must go over and declare it to the King. Geo. Fox says, "I saw that her prophecy was true, and that a great stroke must come upon them in power." Those acquainted with the history of those times will recognize the truth of this latter remark.

Major-General Adderton told Geo. Fox that the Quakers had pronounced against him woes and judgments, but the judgments of the Lord had not come yet. Geo. Fox then addressed him as follows: "As for thy part, it hangs over thee, and shall come as a thief in the night, suddenly, when thou thinkest not of it." This prophecy was soon after fulfilled, by the Major-General being thrown from his horse and killed.

Speaking of the Friends who were put to death at Lancaster Castle, he says, "I had a perfect sense of their sufferings, as though it had been myself, and as though the halter had been put about my own neck, though we had not at the time heard of it."

We have an account of his crossing the Atlantic. In the early part of their voyage, they were chased by a sallie ship of war, which bore down on them with such rapidity that the captain became alarmed, and applied to Geo. Fox to know what he should do. George told him "that he was no mariner, and therefore felt incompetent to give him advice; but that he considered this a trial of faith, and therefore the Lord was to be waited upon for counsel." He then shut himself up in his cabin, and retired in spirit; "the Lord showed him," he says, "that his life and power were placed between them and the pirate in chase." This counsel calmed the captain, and all went well till about 11 o'clock P. M., when the watch suddenly called out, "They are just upon us." Geo. Fox says, "his first impulse was to get up and go upon deck; but calling to mind the word of the Lord, he again laid himself down. At this critical moment of the chase, (he says), the moon went down and a fresh gale sprung up, so that they miraculously escaped from their enemy, when upon the point of being boarded—the Lord hid us, and we saw no more of them."

Advantages of Mediumship.

A member of the bar who has the advantage of being a medium, reports the following fact which does not much astonish us, having seen so much that is analogous: Late at night he was studying a cause that he was to plead on the day following; a volume lay open before him from which he had already taken several notes; all at once his hand drew a bar over them from top to bottom, and under it wrote:

"It is not there; see Merlin."

He was rising to consult the "Repertory of Jurisprudence," when he felt himself held back, and his hand again wrote:

"Not the Repertory; see 'Questions of Right,' article 'Minors.'"

There he found what he wanted.

Items of Interest.

COMMUNICATION FROM DR. HARE.—The *Telegraph* of last week publishes, as follows, a communication purporting to come from the spirit of Dr. Hare, through the mediumship of Mrs. Gourlay:—

MY DEAR FRIEND MRS. GOURLAY:—I am here to redeem my pledge to manifest my presence to you, as soon after my passage through the portals of death as conditions would allow, and to proclaim to you, and through you to the world, the fact that Professor Hare still lives; and that his soul is not destined to rot in the grave with its fleshy integuments, as I once thought, nor yet to dwell in the hell of a popular theology where bigotry and intolerance long since consigned me. You already know something of the history of the grievances to which I have been subjected for conscience's sake—more particularly during the last few years and days of my mortal life—by those who should have been my devoted friends, as well as by a world whose interests I have long and faithfully endeavored to advance by my investigations and demonstrations in positive science. But I am now beyond the reach of my enemies, where the shafts of malice and invective cannot penetrate, and where I shall be better than ever enabled to promote the real interests of humanity. I shall not, therefore, repeat the story of my wrongs. Suffice it to say, I am now free and happy.

I will communicate more at length soon. I remain a lover and defender of the truth, and your friend and well-wisher, ROBERT HARE.

SUICIDE FROM RELIGIOUS EXCITEMENT.—Mr. Henry A. Porter, residing a few miles from Chestertown, Kent County, terminated his existence on Monday evening last, between 6 and 7 o'clock, by cutting his throat with a razor. He had been in company with his family during the day, but had not betrayed any evidence of insanity or that he was meditating suicide. From traces of blood on a slip of paper which was found by him, it appears that he wrote to the following effect, after his first attempt to destroy life: "Heaven. All for the good of my family. Heaven. Do not send for any one until I am gone from here. I have conquered the world, the flesh and the devil. This is a troublesome world. Farewell, children. Vain world. What I have done is to get rid of the world and go to heaven, and make my children happy." He lingered eight hours after the commission of the act. Mr. Porter was free from all pecuniary embarrassments at the time of his death, and his property is worth from $40,000 to $50,000. He had, however, been laboring under religious excitement for some days. The deceased was about 47 years of age, and left a widow and five children.—*Baltimore American*, 26*th*.

THE HAIR TEST OF THE CONSTITUTION.—The state of the hair on the head, says Doctor Holland, tends to elucidate the character of the constitution. If strong and thick, it implies considerable tone or energy of the vital powers. If, on the other hand, it is thin, soft, or silky—prone to grow in length rather than in strength—the animal system is almost invariably weak, and the disposition of the individual is not unfrequently mild, easy, and destitute of enterprise, rarely displaying qualities which indicate force of intellect. We may further remark, as the result of careful observation, that the curliness of the hair, not merely in infancy, but in after life, is evidence of unusual constitutional vigor, though not necessarily conjoined with a muscular frame. The vital properties which throw out the external appendage thick and abundant, in harmony with the requirements of the system, are the cause, from the affluence and activity by which they are characterized, of this being not only strong but curly. We have no hesitation in the expression of this opinion; nor will its accuracy be questioned by those who have given attention to the matter.

ROUGH-AND-READY REFORMERS.—That mistaken class of persons who resort to bastinado, bluster, and buffoonery, in connection with bad sense and superlatively bad syntax, hoping to reform the world, are very much like a squad of boys in the act of stirring a muddy pool with the expectation of turning up pearls and diamonds.

AN ADVENT—NOT THE MILLERITE.—A balloonist who made an ascension at Montgomery, Ala., to amuse the Southern Convention, came down on a plantation, when the overseer and negroes fled in alarm. One old lame negro, left behind, approached with extended arms what he supposed his Jesus, exclaiming that he had been waiting for him these forty years.

PERSONAL AND SPECIAL.

Miss EMMA HARDINGE will lecture at Sansom-street Hall, Philadelphia, on the Sundays of June 6th and 13th, and at Baltimore on the Sundays of June 20th and 27th. Applications for Miss Hardinge's services as a lecturer in the week days in June, in the vicinity of these places, to be addressed to the care of Dr. Child, 510 Arch street, Philadelphia, or to the care of W. A. Danskin, Esq., Baltimore.

Dr. A. B. NEWCOMB will answer calls to lecture on Sundays on Spiritualism. Address 28 Eliot street, Boston.

Mrs. HENDERSON will make engagements for lectures, on either Sundays or other days, for the coming three months. Address in care of Dr. H. F. Gardner, Fountain House.

Mrs. CORA L. V. HATCH will speak in Boston Sundays June 6—13—20; also in Philadelphia one week, commencing May 24.

LORING MOODY will lecture in Lawrence, Mass., Sunday, June 6th; Haverhill, Sunday, June 13th; Groveland, Monday and Tuesday, June 14th and 15th; Georgetown, Wednesday and Thursday, June 16th and 17th; Exeter, N. H., Sunday, June 20th; Portsmouth, Sunday, June 27th; Portland, Me., Sunday, July 4th. Friends in each place are requested to see that no lecture fails for want of needful arrangements. Mr. Moody will act as agent for the "Spiritual Age."

Miss A. W. SPRAGUE will speak at Concert Hall, Burlington, Sundays, June 13th and 20th. Hours of meetings, 2 and 7 1-2 P. M.

Mrs. J. W. CURRIER will receive calls to lecture in the trance state upon the Sabbath, or at any other time desired. Mrs. C. is a Clairvoyant, Healing, and Test Medium. Address J. W. CURRIER, Lowell, Mass.

Obituary Notices.

PASSED FROM THE FORM, May 18, MARY, wife of Dr. ALLEN ROGERS, of Hampden, Maine, aged 72 years. While her husband, children, and other relatives, mourn the absence of her much loved form, and the community in which she resided feel that a kind, sympathetic friend and true-hearted Christian has been removed from their midst, the glorious consolation is theirs, that she changed forms in the full triumphs of the faith gloriously unfolded to her expanded conception, through the instrumentality of modern Spiritualism, as will be perceived by the following extract from a letter received from Bro. W. W. Rogers, a son of our sister Mary:

"I have the strongest evidence that she is better off, which to me is a great consolation. I wish you could have witnessed the death scene. It has made an impression upon me that never can be eradicated as long as I remain in the form. She retained her reason until the last moment of her existence. She left, rejoicing in her faith that a spiritual reunion with her children and friends that had gone before was about to take place, and she assured us that her spirit friends were continually with her—that she could see them and hear them shouting for her to come home to glory with them. She said that she was not about to die, but merely to change forms and join a happy band. I sincerely pray that my dissolution may be like hers, calm, confident and happy, rejoicing in the revealed beauties of the spirit-world."

Bro. John Hobart delivered (as I learn,) an impressive and eloquent discourse from the words selected from Job. 14th chap. and 14th verse, "If a man die, shall he live again?"

Also, passed from the form April 23, (by drowning) GEORGE W. ROGERS, of Hampden, Me., aged 13 years, son of Bro. W. W. Rogers. Although young in years, he had attained a position in the intellectual and spiritual world of thought far above those of his years. He had embraced and duly appreciated the beautiful truths unfolded by our glorious spiritual philosophy; therefore his parents and friends have consolation in his death.

G. D. H.

ELLSWORTH, May 22d, 1858.

THE SPIRITUAL AGE.

BOSTON AND NEW YORK, JUNE 5, 1858.

LETTERS RECEIVED.—M. E. Thompson, E. Doud, J. D. French, E. Allen, T. W. Sawyer, G. Severance, H. Alden, L. Smith, G. B. Hopkins, A. J. Hoffman, Z. T. Hayford, E. A. B. Henshaw, S. Hinshaw, G. Kates, J. H. Goldsmith, W. L. Gay, E. D. Dyer, P. P. Belding, C. H. Latham, T. S. Sheldon, S. Neven, M. A. Taylor, L. H., C. Partridge 2, E. H. Goulding, I. Cragin, B. Pierce, C. S. J., T. H. Hills, H. Drake 2d, J. Barber, A. O. Crane, G. Atkins, W. Marbury, Jr., C. Brigham, I. V. Fowler, S. Britain, M. H. Tuttle, W. S. Hooker, C. M. Barber, A. Dresser, T. Burdick, J. C. Merriam, H. W. Ballard, Higgins Bros., G. Stearns, L. Moody, G. Walter, T. Pudney, C. B. Peckham, L. L. Curtiss, L. Finney, S. E. Grissom, J. W. Farnsworth, B. B. Harwood, L. J. Pollard, H. P. Fairfield, G. S. Burleigh.

The subscriber continues to receive calls to lecture on Spiritualism He is prepared to present the subject in its Phenomenal, Biblical and Philosophical aspects; also, to discuss its claims to public favor, with any honorable disputant. JOHN HOBART.

References—Dr. H. F. Gardner and A. E. Newton.

GEORGE STEARNS, author of "The Mistake of Christendom," will answer calls, in any direction, to lecture on the various Impositions of Ecclesiastical Authority, as well as on the Rational Evidence of Life after Death, and Prospective Happiness therein. Address, until urther notice, West Acton, Mass.

MEETINGS IN BOSTON.

SUNDAY MEETINGS.—A. B. WHITING, of Michigan, will speak in the trance at the Melodeon, on Sunday next, at 3 and 7 3-4 o'clock, P. M.

SPIRITUALIST MEETINGS will be held at No. 14 Bromfield St., every Sunday afternoon. Admission free. A CIRCLE for medium development and spiritual manifestations will be held every Sunday morning and evening at the same place. Admission 5 cents.

MEDIUMS IN BOSTON.

J. V. MANSFIELD, Medium for answering Sealed Letters, may be addressed at No. 3 Winter street, Boston (over G. Turnbull & Co.'s dry goods store).

TERMS—Mr. M. devotes his whole time to this business, and charges a fee of $1 and four postage stamps to pay return postage, for his efforts to obtain an *answer*, but does not guarantee an answer for this sum.

Persons who wish a guarantee will receive an answer to their letters, or the letter and money will be returned in *thirty days from its reception.* Charge for guarantee, $3.

No letters will receive attention unless accompanied with the proper fee.

Mr. Mansfield will receive visitors at his office on Mondays, Wednesdays and Saturdays. Persons are requested not to call on other days. 39 tf

Miss E. MOORE, Rapping, Writing, and Trance TEST Medium. Rooms No. 15 Tremont street, up stairs, opposite the Museum. Hours from 9 to 12 and 2 to 7.

Mrs. DICKINSON, No. 38 Beach street, Seer, Healing and Trance Medium, gives communications concerning the Past, Present and Future.

Miss R. T. AMEDY, 32 Allen street, Boston, Trance Speaking Medium, will answer calls for speaking on the Sabbath and at any other time the friends may desire. Address her at 32 Allen street, Boston. ☞ She will also attend funerals.

Mrs. R. H. BURT, Writing and Trance Medium, 24 1-2 Winter street—Room Hours from 10 to 1, and from 2 to 7. 2—3m

Mrs. KNIGHT, Writing Medium, 15 Montgomery place, up one flight of stair door No. 4. Hours 9 to 1 and 2 to 5: Terms 50 cents a seance.

Mrs. BEAN, Rapping, Writing and Trance Medium. Hours from 9 to 1 A. M for Medical Examinations, and 2 to 5 and 7 to 9 P. M. for Manifestations, at No. 20 Eliot street.

Mrs. B. K. LITTLE, (formerly Miss Ellis) Test Medium, by Rapping, Writing and Trance. Rooms No. 46 Elliot street. Hours from 9 to 12 A. M., and 2 to 6 P. M Terms $1 per hour for one or two persons; 50 cents for each additional person Clairvoyant Examinations for Diseases and Prescriptions, $1.

Mrs. D. C. KENDALL, ARTIST, No. 89 Cambridge st., Boston. Flowers, Landscapes, etc., painted under Spiritual Influence. Circles Monday and Friday evenings

TO BE LET.

A room and bedroom in a quiet family, to a Spiritual Medium, at 94 Carver street. Terms moderate.

F. W. R. EMERY,

MANUFACTURER OF PATENT SEWING MACHINES,

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Interesting Miscellany.

A REMARKABLE CASE.

The following appears in a late number of the Belvidere *Standard* over the signature of M. L. Sweetser. A tone of sincerity pervades it; and we cannot doubt that, extraordinary as it may appear to some, it is an unexaggerated statement of a genuine experience:—

Being in conversation, not long since, with a gentleman of intelligence and undoubted veracity, the latter related to me the following instance of temporary ascendancy of the spirit over the physical nature.

He was "dangerously" ill of a fever—typhus I believe—and as his disease increased in intensity, his spirit acquired the power of separating itself from the body, over which it watched with as perfect ease as if they had never been united in the same existence.

A dear friend also lay ill of a similar fever, a mile or two from him, and being attended by the same physician, Mr. J., (my narrator) regularly inquired every morning "how he was getting on," to which the doctor invariably replied that he was "better," speaking in a tone intended to confirm the words. Upon the tenth night of this friend's illness, Mr. J. was noticed by those in attendance upon him, to suddenly assume a cold and lifeless aspect, in consequence of which, great fears were entertained respecting his recovery. His own account of the matter is this:—"I felt myself—that is my spirit—to be so forcibly drawn toward my sick friend, that deserting my own tenement, I took my flight thither. Untrammeled by external circumstances, I found myself amid a circle of weeping friends, and just in season to catch the last struggle of the dying man. I lingered during the brief silence that followed, but the first movement toward preparing the corpse for burial was the signal for my departure and return. *How* this was accomplished is a point on which I am utterly ignorant; but I soon became conscious that powerful friction was being applied to my person, and was told that I had fainted."

The following morn, Mr. J. asked in a feeble voice concerning the health of his friend, and was answered, "Better—decidedly better."

"He is dead," responded the sick man; "I saw him die last night at ten minutes past eleven."

"It is true that he breathed his last at that moment," whispered the doctor to Mrs. J., "but we must not speak of it to him."

During the three subsequent days, Mr. J. grew rapidly worse, and was finally said by the physician to be dying; an hour, or at most, two, it was thought, would terminate his earthly mission.

"Nothing that transpired during that brief period," says he, "has ever escaped me, nor have I even lost any portion of the vividness of the first impression. I stood at the foot of my couch—distinctly saw my own body lying helpless and speechless—*felt*, rather than heard the words, "He is dying"—beheld the unfeigned grief, the fast-flowing tears, the convulsive shudder with which my wife bent over my earthly tenement, vainly entreating for one last word—watched my little ones as they clung with terror undefined, but powerful, to their mother's garments. The physician, my brother-in-law, shed a few manly tears. Some neighbors stood about, and occasionally the door opened and closed for a noiseless entrance or exit.

"All this time I was annoyed that every affectionate attention should be bestowed upon the inanimate matter that had composed my body, while my actual presence was wholly unrecognized. At length it was proposed that a messenger should start immediately to inform my mother and relations of my decease, the distance to be accomplished being about five miles. I was instantly possessed with a yearning desire to announce to them my own death, of which I had not a doubt; and immediately I was at the old homestead, within the large familiar room, with its deep broad fireplace, its polished hearth, its cheerful carpet, its round table and cane-bottomed chairs, where I had played in childhood. It was late at evening, but my aged mother and two sisters were still at their sewing and knitting, now and then speaking of me, and measuring the probabilities of my recovery. Tears rolled over the cheeks of my venerable parent as she said:

"I can not sleep till we hear from my poor son. God forbid that he should die, and yet, I believe that we shall hear of his death before morning."

"Then I strove to make my presence felt, to reveal to them the object of my visit, but on every side there seemed some barrier to my communication with them, and one by one they relinquished their labors and retired to their beds, utterly unaware of my intrusion. I was subdued by an indescribable sadness on account of my failure. From that moment till the reunion of my spirit and body, some hours after, I was pronounced DEAD—my memory took no note. Since that brief spiritual freedom, I have never been able, even for an instant, to escape the grosser bondage of the physical, and therefore attribute the whole to some peculiar effect of the disease upon a highly susceptible organism."

CURIOUS ANALOGY.

Archbishop Whately, in his recent edition of Bacon's Essays, with Annotations, brings forward a very suggestive piece of natural history, "which," says he, "has often occurred to my mind while meditating on the subject of preparedness for a future state, as a curious analogy." It is in the Annotations on the "Essay of Death;" and may aptly be cited as one of the thousand instances that naturally raise the question whether the disclosures of the telescope or the microscope be the more wonderful.

It is well known that the Greek name for a butterfly is *psyche*, which also signifies the soul; and that every butterfly comes from a grub or caterpillar. The technical name for the caterpillar is *larva*, literally a *mask;* so used because the caterpillar is a sort of covering or disguise of the future butterfly; for the microscope reveals that a distinct butterfly, only undeveloped, is contained within the body of a caterpillar; and that the latter has a set of organs suitable to its larva-life, quite independent of the embryo butterfly which it encloses. When the insect is to close this stage of its life, it becomes what is called a pupa, enclosed in a chrysalis or cocoon, from which in due time it issues a perfect butterfly. But this result is sometimes defeated, and in the following manner, as related by the learned archbishop:

"There is a numerous tribe of insects well known to naturalists, called ichneumon flies, which in their larva-state are *parasitical;* that is, they inhabit and feed on other larvæ. The ichneumon-fly, being provided with a long sharp sting, which is, in fact, an *ovipostor*, (egg-layer,) pierces with this the body of the caterpillar in several places, and deposits her eggs, which are there hatched, and feed as grubs, (larvæ,) on the inward parts of their victim. A caterpillar which has been thus attacked goes on feeding, and apparently thriving quite as well, during the whole of its larva-life, as those that have escaped. For, by a wonderful provision of instinct, the ichneumon grubs within do not injure any of the organs of the larva, but feed only on the future butterfly enclosed within it! But when the period arrives for the close of the larva-life, the difference appears. You may often observe the common cabbage-caterpillars retiring to undergo their change, into some sheltered spot, such as the walls of a summer house, and some of them—those that have escaped the parasites—assuming the pupa state, from which they emerge butterflies. Of the unfortunate caterpillar that has been preyed upon, nothing remains but an empty skin. The hidden butterfly has been consumed.

Now, is there not something analogous to this wonderful phenomenon, in the condition of some of our race? May not a man have a kind of secret enemy within his own bosom, destroying his soul—*psyche*—though without interfering with his well-being *during the present stage* of his existence; and whose presence may never be detected till the time arrives when the *last great change* shall take place?

SAVE THE BODIES.

Last Sunday, at the close of religious services in a popular church, a man arose and spake thus: "Parents do not direct all your efforts to save the bodies of your children; but, attend to the salvation of their souls. Save the souls of your children, parents. Attend to this, primarily; for it is of eternal importance. Save the souls of your children!"

We say—Parents, save the bodies of your children *primarily;* supply to them conditions of a sound physiological existence, and then the salvation of their souls will be practicable. Put away from them your pernicious fancy cookery; give them plain, wholesome food, such as God designed the bodies of children should be made of; send them out to play freely in the open air, and have pure air always in their sleeping-rooms. Dress them like human beings, in comfortable, becoming clothes, and beshrew all injurious, inappropriate modes, which make caricatures of what might be, were they allowed to become so, lovely and healthy children.

In these days of progress, the souls of children are left to the sectarian influences and partial culture of the minister and Sabbath-school, and their bodies are consigned to the caprices of mantua-makers. Thus we rarely find natural, true children; but artificial beings are in their places.

We learn that a fresh, natural, *real* child of six years is coming from Ohio to the city this week, and we intend to make it a study, thanking God for this chance of viewing a specimen of his handiwork, and of becoming better by its influence.

Yes, bring hither the true creature; she would of herself be sufficient to save this Sodom of corruption from utter ruin, for holy angels always attend such wherever they are.

When parents see and feel their duty to their children, and attend to it themselves, instead of delegating it to the different professions, both the bodies and the souls of their children will be saved.

Parents! are your children *children?* or are they caricatures? Are you training them as human beings, to health and happiness, or are you fitting them to act as show figures to the different trades, and qualify them to help the physician and apothecary amass a fortune?

Parents! every one of you is expected to do his duty. Save your children's bodies and their souls will be the better for it. —*Life Ill.*

THE REVIVAL AMONG THE NEGROES.

A Scotch paper, the *Nonconformist*, says:—One of those strange, and purely American "institutions," a revival of religion, is at present ravaging the entire country, and is especially severe in New England. We are told on every side that "a wonderful work is going on." The wildest saturnalia of English ranters are indeed re-enacted in the churches of Boston; men and women by the dozen may be heard detailing their sins, and announcing amid storms of "Glories" and "Amens," their discovery of peace; prize-fighters and pick-pockets stand up to announce, probably as an excellent joke, their conversion. The negroes, with their happy knack of imitation, have caught up the prevailing burden, and their excitement is unbounded. A correspondent, writing from New Bedford, a large seaport in Massachusetts, says that at one of their meetings he has seen women in such frightful convulsions that six or seven men were scarcely able to control them. He gives the words of one or two "hymns" which he noted down, of which the following distich is a good specimen:

The debil and me, we can't agree;
I don't like him, and he don't like me!
Chorus—I'm bound to meet my Jesus!

Another melody had these words:

Noah built de ark and filled it full;
Hail in de middle ob de air.
De floods did come, and de women did squall,
Hail, &c.

Fearfully ridiculous as are these devout parodies, nothing can be more beautiful in its way than the chanting of them by a large colored congregation. Every negro is a born musician, as whoever has seen the slave villages of the South will testify; and their full, rich, unrestrained voices frequently attract crowds around the doors of their Northern chapels.

Anecdotes of Shelley.

An old shopkeeper, a grocer, living near to the poet's residence, remembered him, and "hoped his children did not take after him for he was a very bad man;" but on being interrogated as to the poet's bad actions, he explained that Shelly had not been guilty of any bad actions that he knew of—on the contrary, he was uncommonly good to the poor—but then he did not believe in the devil! The grocer's wife also bore testimony to Shelley's want of orthodoxy in this respect. The poet had christened his boat the Vaga, and she related, with much apparent satisfaction, how a wag had one occasion added the letters "*bond*," to the name painted on the stern, remarking—"Mr Shelley was not offended; he only laughed; for you see he did not believe in the devil, and so he thought there could be nothing wrong.—*Middleton's Life of Shelley.*

THE RETORT.

Says Delia to a reverend dean
"What reason can be given,
Since marriage is a holy theme,
That there are none in heaven?"
"There are no women there," he cried;
She quick returned the jest,
"Women there are; but I'm afraid
They cannot find a priest."

Certainly no beings ever yet lived the life nature intended them to live, nor had fair play for heart and mind, who contrived, by hook or by crook—to marry the wrong person.

For the Spiritual Age.

ALBANO.—A DIRGE.

BY MARY MAY.

The shadows thicken on the rill,
The moon is pale above the hill;
Not as the wing of evening prayer,
But slowly, slowly, laden air,
Slowly bear Albano's breath
To the folded shades of Death!

Every gleam that finds the sky,
Every leaf that wanders by,
Every sigh—all filled with tears,
Every breath is choked with fears;—
Slowly, slowly, laden air,
Slowly bear thy burthen there!

All the flowers that scent the dell,
All the drops that make the well,
All the clouds that tint the sky,
Wait to meet Albano's eye;
Softly, softly, laden air,
Dim the sight thou bearest there!

Where his hands have plashed the wave
We must build his early grave;
Where his steps have gamboled free,
We must bend the funeral knee;—
Slowly, slowly, laden air,
Slowly from our love and care!

Slowly, for his ready arm;
Slowly, for his hate of harm;
Softly—for the trees above,
Sighing in their summer love,
They will weep their eylids red,
Hanging o'er Albano's bed!

Waft the violets, white and blue
Dripping with the morning dew;
Let their holy savor swim
Round the coffin dark and dim;
Softly, softly, laden air,
Softly strew thy burthen there!

When the autumn shall come down,
Specked with yellow, red and brown;
When the winter frosts, and hoar,
Pinch the poor man at his door,
Swiftly, swiftly, laden air,
Waft the vow Albano sware:—

"By the starry gates of Heaven;
By the hope of entrance given;
By the rending pangs of death,
Parting limb from thought and breath;
All my goods and all my gold,
Leave I to the poor man's fold."

PHILADELPHIA, 1858.

IMMORTAL FRAGRANCE.

"When one that holds communion with the skies
Has filled his urn where those pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings.
Immortal fragrance fills the circuit wide,
That tells us whence his treasures are supplied.
So, when a ship, well freighted with the stores
The sun matures on India's spicy shores,
Has dropped her anchor, and her canvass furled,
In some safe haven of our western world,
'Twere vain inquiring to what port she went,
The gale informs us, laden with the scent." COWPER.

PROSPECTUS.

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